PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, SEPTEMBER 20, 1961

Can We Weep?

George E. Failing

JESUS COULD. He wept in compassion at the grave of Lazarus. He wept in an agony of loneliness and sin-bearing in Gethsemane. He wept in loud lament over a short-sighted Jerusalem who would not let Him bring it salvation.

Jeremiah could. In fact, Jeremiah prayed that he might weep. *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.* Jeremiah knew that there must be not only a fountain of blood for atonement but a fountain of tears for intercession. Jeremiah's reproofs of the sins of his people were liberally sprinkled with tears of concern.

Paul could. He spoke of *serving the Lord with many tears.* When exposing his enemies he wrote with deep compassion: *Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.* Paul's revelations and revivals were not disassociated from his power to weep.

A Methodist bishop, many years ago, gave sound advice to a young pastor. "Pray yourself into tenderness and tears every day," he admonished. That is, daily be renewed in the fear of God and in the love of God. Many churches today are seeking pastors who can weep.

Some associate weeping with intellectual weakness or with the lack of emotional restraint. Some weeping indeed may give evidence of these "escape" routes from life. There is a weeping, however, characteristic only of those of strong heart and mind.

There is need for a revival of weeping among Christians. An unconcerned Christian does not weep, over the church or over the lost. A resentful and bitter Christian may fight back, but he does not weep. It is a costly matter to earnestly weep over wrongs.

The Spirit of the Lord is a tender spirit. He can be grieved. A Christian can hardly be like his Lord if he is not grieved rather than angered by failures in the church.

It may not be an overstatement to observe that there has never been a revival without tears. *He that goeth forth and weepeth . . .shall doubtless come again with rejoicing, bringing his sheaves with him.*

The Lord said to Hezekiah, *I have heard thy prayer, I have seen thy tears.* Has He seen my tears?

Jeremiah 9:1; Philippians 3:18; Psalm 126:6; Isaiah 38:5.

Editorials

The Campaign Is On

THE ANNUAL Subscription Campaign for THE WESLEYAN METHODIST has been announced by Business Manager E. L. Kierstead. During the month of October our energeries are concentrated on placing the Church periodical in every Wesleyan Methodist home.

We need the Church paper for the same reasons we need a local newspaper. It may be that *The New York Times* prints "all the news that's fit to print," but it cannot publish the news of what happens in Knoxville, Tenn., or in San Diego, Calif. Local papers have to bear that burden. There are outstanding denominational and interdenominational publications, but not one of them provides a satisfactory substitute for THE WESLEYAN METHODIST. They don't know us or report us!

THE WESLEYAN METHODIST is primarily a denominational organ, endeavoring to present to Wesleyan Methodists news and views important to us. We publish the magazine chiefly for our own people, but we strive to make it attractive and interesting to any reader. We suffer no illusions that we are the only true people of God, or that Wesleyan Methodists are sole custodians of Scriptural truth. But we do believe, without apology, that we have something to say to the present generation, something unique and significant.

We propose to keep alert regarding contemporary problems of church and state. We purpose to keep anchored in the unchangeable truth of the Holy Scriptures. We pray that we shall have warm hearts and discerning minds in sharing articles of doctrine and inspiration, of comfort and challenge. We hope to speak with grace to the youth and the aged, to the struggling believer and the seasoned saint, to the cultured and the casual, to those of all races and conditions, to the privileged and unprivileged.

Your prayers—and subscriptions (we are frank enough to say)—help us in this continuing ministry. There is no substitute for the local pastor and solicitor in this campaign. We count on you.

What Does It Cost?

THE REGULAR PRICE for one annual subscription to THE WESLEYAN METHODIST is $3.00; to an Honor Roll Church it is $2.50 per subscription.

The cost of producing and mailing THE WESLEYAN METHODIST to one subscriber for one year is about $5.00. Who pays the other two dollars? The Wesleyan Methodist Publishing Association, out of its over $400,000 in gross sales each year, makes up the difference. In other words, none of us actually pays for one full year's subscription to THE WESLEYAN METHODIST.

We are gaining ground, however. Last year subscriptions brought in over $6000 more than the preceding year. In the last two years we registered a net gain of over one thousand new subscribers. It would take just about 10,000 new subscriptions to THE WESLEYAN METHODIST to put the magazine on a self-supporting basis.

We are not requesting contributions, just more subscriptions. Don't forget that you may send THE WESLEYAN METHODIST to any of your non-Wesleyan friends for only $2 a year.

A Challenge — 200 Subscriptions

TO THE EDITOR'S KNOWLEDGE, no single Wesleyan Methodist Church has ever sent in a list of over 200 subscriptions to THE WESLEYAN METHODIST during our annual October Campaign.

Many Wesleyan Methodist Churches have small memberships. The denominational average is around forty, I believe. And while speaking of those small-membership churches, let us not underrate their testimony and influence. In many of them Sunday-school attendance averages three times their membership, in which case Sunday-school attendance is a much better indicator of the community testimony than is the membership list. Many of these smaller churches are raising total offerings in excess of $300 per member per year. Furthermore, some of these smaller churches have sent in subscriptions to THE WESLEYAN METHODIST 300 per cent beyond their membership.

But obviously a church of 30 or 50 members will not be sending in a subscription list of 200 or more. (I hope I will have to retract that observation!) We have a good list of churches, however, where membership ranges in the upper 100's, the 200's, and the 300's. Their Sunday schools range in the 200's, 400's, and 500's. What would hinder them, sparked by the enthusiasm and organizational ability of the pastor or solicitor, from sending in 200 or even 300 subscriptions?

Frankly, we are neither trying to overrate our publication nor trying to use the cry of Church loyalty to stimulate subscription activity. It remains true, however, that the best of us must be "provoked to love and good works." If the magazine is worthy, you will want to circulate it. But if you merely want to, it will not reach all it should. It takes time and work to get subscriptions just as it does to earn good grades in school.

Which church will earn the distinction of being the first Wesleyan Methodist church ever to send in a list of 200 subscriptions or more? Will the postmark be from New York, California, Indiana or North Carolina?

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The Wesleyan Methodist

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Address correspondence on editorial matter to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

I Was Reading...

by the Editor

• these excellent quotations from *Economic ntelligence,* June 1961. "Two broad prin-iples embodied in our Constitution give an nswer that has preserved our freedom so ar, though they have been violated repeat-dly in practice while proclaimed as precept. First, the scope of government must be lim-ted. Its major function must be to protect ur freedom from both the enemies outside ur gates and our fellow citizens, to preserve aw and order, to enforce private contracts, o foster competitive markets. . . . The sec-nd broad principle is that governmental ower must be dispersed. If government is o exercise power, better in the local com-nunity than in the county, better in the ounty than in the state, better in the state han in Washington."

• again the interesting article "Secrets of he Human Cell" from the June 1958 issue f *Reader's Digest.* "Cells come in a vast ariety of shapes and sizes: globular, disc-haped, elongated. Some are relatively large -a nerve cell, for example, may have a 'tail' hree feet long. Nerve cells cannot repro-luce themselves; we have our life-time com-lement at birth and once one is destroyed, t is destroyed for good. Other cells usually eproduce by simple division: they narrow n the middle and finally split into two, the daughter' cells being exact duplicates of the riginal." Since it is impossible for nerve ells to reproduce themselves then it is ex-remely important not to damage or impair hese. Immoral excesses such as those men-ioned in the Scriptures and also the use of ertain drugs are bound to work irreparable lamage. This is one reason why the alco-olic liquor traffic has to be unceasingly ought, and why sexual immorality is a phys-ological as well as a sociological wrong of he first magnitude.

• the following interesting listing of ex-enditures for items for personal consump-ion in the U. S. in 1958. For food and to-acco, $83 billion; for household operation, $41 billion; for transportation, $34 billion; or clothing, accessories, jewelry, $32 billion; or recreation, $17 billion; for medical care, $13 billion; for electricity, $4 billion.

• that a 30 day survey of 71 Indiana gen-eral hospitals shows that during that period nly four of the hospitals had patients over 65 who were not able to make arrangements for payment of their bills, showing that add-ing medical care to social security is not necessary in Indiana.

• the observation by Robert T. Hartmann that the "best way to save Berlin could be action against the Castro regime. Indeed," Mr. Hartmann goes on to argue, "If we don't do something soon and something bold to show that the United States does have a big stick and has not lost the will to use it, the game will be up in Berlin before we get to it. If President Kennedy were to order the U. S. Marines to occupy Cuba tomorrow, re-move the Castro regime, and remain until a freely elected government of non-Communist Cubans gave satisfactory stability, I say the whole free world would cheer. And the Communist world would believe we mean what we say about Berlin and think twice

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G. D. WATSON

SUBDUED

God's will is perfect!

BEFORE GOD can launch us out into the breadth and sweetness of His service, and entrust to us great things for himself, we must be perfectly subdued in every part of our nature to His will and to the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be subdued so that harshness, severity, criticism, sluggishness, laziness, impetuousity, and all wanting our way, even in religious matters, must be subdued out of us.

Conversion will not furnish this work, and perhaps in not one case out of a thousand will the second work of grace produce this complete condition of teachable subjugation to God's will. Being able to preach strong sermons on sanctification will not do it. Having charge of camp meetings, or conventions, or Bible schools, or the writing of books and editing papers on Christian holiness will not prove adequate for this.

We must be subdued, not merely in our own opinion, nor only subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look us through, and the Omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means; and if we sink lovingly and promptly into His mind, the work will be done. But if we have flint or iron in our nature and it is necessary, He will use heroic means and put us between the millstones and grind us to powder until He can mould us without any resistance to His purpose. The greatest difficulty in the way of God using His servants, even His zealous and oftentimes sanctified servants, is that they are not perfectly, universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names, and thrusting at Christians who are not doing what they can in various fields for the the Master. We must be so subdued that we can hold our tongues, and walk softly with God, keep our eyes upon Jesus, attend to our own work, and do God's will promptly and lovingly, glad to have a place in His kingdom and to do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without stumbling over others, without religious peevishness, and bend with every plan God gives us.

When we are subdued in the sight of God, He will work miracles in us. We shall receive help in experience, in healing, in finance, in service, in gentleness, and in sweetness of the inner heart life. There will occur miracles of grace that will astonish us and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought.

Let us become subdued in every way, in everything; so subdued that we can keep still in God and see Him work out the great, bright thoughts of His eternal mind in our lives.—Selected

It is hoped to reproduce this article in tract form. If you are interested, contact the Editor.

LIFE in reverse gear

J. F. SIMPSON
Rapid City, South Dakot

EVEN FROM the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" (Mal. 3:7)

A traffic jam is defined as a situation where progress is stopped and each one blames the other, but none are willing to back up enough to start the flow of progress.

In a traffic jam some one has to surrender his rights to get the stream of cars to rolling. As long as each one holds to his rights much time is lost. There are many traffic jams in life. Sometimes they come in homes, churches, conferences or nations. Sometimes they come among friends.

All good cars have a reverse gear in them, so it is possible to back up a little when one has gone too far. We would not want to buy a car that did not have a reverse gear in it. One might get stranded on a dead end street! There are many dead end streets—in life and in the church. Such streets are man-made, not God-made.

To back up a little in our policy, in our words, in our attitudes, and sometimes in our deportment does not necessarily mean that we are backslidden. It does mean that those who humble themselves so as to acknowledge a fault and seek to correct it have a magnanimous spirit.

The story is told of a boy who said some sharp words to his mother. He knew that he had wounded her love. He went outside and tried to play but he could not. His mother was watching him trying to forget his words. Soon he turned and ran into the house to his mother. "Please forgive me. I have been so miserable."

Sometimes a man gets too busy to be kind, thoughtful and appreciative. It is not long until trouble begins and the fault is not altogether in the other fellow. When the oil for the machinery is lacking then friction is the result, regardless of who may own the machine. It is not so much what one says but the spirit in which it is said. It is not so much what one does but the spirit in which it is done.

Sometime ago the writer read an article by a great preacher and leader, who had come to the ripe age of 80 plus. He paused to review some of the battles and victories. He realized that his race was about run.

He said, "If I had my life to live over, I do not think that I would change my general course, my doctrines, my objectives, but I see now where I could have been more kind and charitable with those who differed with me."

The Apostle Peter was marked by God to be a great leader in the church, but before he could fill the place for God and man that was mapped out for him, it was necessary for him to unlearn some traditions handed down to him which had been fulfilled in Christ. They were no longer binding as essential to salvation. Peter was laying major emphasis on minor issues. There was a great field beckoning to him for his services if he could back up a little so God could have him bear His message and manifest His spirit.

Peter was so sure that he was 100 per cent right in his doctrine that it was difficult for God to reach him. When he came to Cornelius' house, he went all the way in reverse gear. His text was, "I perceive that God is no respector of person" (Acts 10:34). When Peter backed up enough to embrace God's plan for his life and that of the Gentiles, the Holy Ghost was pleased with this position and confession. Th Spirit fell on all who were present.

Can it be that God is seeking to hav audience with the Church and it leaders in this crisis hour?

About thirty years ago the write read a testimony in a religious maga zine of a great preacher who was one o the founders of a Church. Part of hi strategy in those days was to be critica of all Churches except his own. H was successful in planting this spirit i most of the laymen and ministers of hi Church. Instead of confidence ther was suspicion. Instead of love ther was envy and jealousy. Instead o good will there was ill will. Instea of cooperation there was resentment

One day a crisis came into his life and he saw himself in the same ligh as Isaiah saw himself. He cried out "Woe is me, I am a man of unclea lips."

In the years that had passed he ha laid a hard rule on others, now h must lay a hard rule on himself. H must put life in reverse and go bac until he found the good way and wal therein. He sought for the way o kindness, forgiveness and deliveranc from his bitter spirit of criticism o God's people.

He found this treasure. This ma had many years of a fruitful life afte he humbled himself and took God' way. He felt better. His spirit wa cleansed. His outlook was differen because he had a different spirit. H had many more open doors and a large field of service, as his fragrant an abiding fruit abounded unto many. H lived a life of benediction instead o blight.

There was a complete reversal afte the crisis of his life and God's way wa found. ● ●

Be Strong!

MARTIN W. COX
Pastor, Covina, Calif.

"OUT OF WEAKNESS were made strong" (Heb. 11:34).

"Let us run with patience the race that is set before us" (Heb. 12:1).

God is in the business of making spiritual giants, not weaklings. He has so designed His plan of salvation that the end product can be strength. God needs strong men and women, people strong in faith and in the power of His might.

This does not at all mean that God is looking for people who are strong in themselves nor who rely upon themselves for power. Rather, He takes that which is weak in us and makes it strong. He wants to use our weakness to show His strength. Perhaps this is best illustrated in our text when God is speaking of the great men and women of faith, and in verse 34, says, "Quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." He has also told us that He has chosen the weak things of this world to confound the mighty.

It is sufficient, therefore, for us to understand in this our day that we do not need our own strength. God is not looking for that, but He is looking for people who will let Him use His strength through them, people who are so fully and absolutely committed to His will that there will be little or no hindrance to the outworking of God through the life. There is no better word that I can give you in this service than this, "Be strong."

The Flesh Is Weak

All about us we see the weakness of Christians—weakness of the flesh. Jesus recognized this when He said about His disciples on that night preceeding His crucifixion when He was to be betrayed into the hands of sinners, "The spirit indeed is willing, but the flesh is weak." There is a terrible human weakness of the flesh which can cripple the influence of Christians wherever they may be, whatever tasks they may try to perform.

There is the weakness of fear. Perhaps there is nothing that can so sap the spiritual strength of Christians than fear itself. Fear of people, fear of one's own inability, fear of the future, fear of failure—all of these haunt professed Christians. Too often we stand trembling on the brink of despair and discouragment, when God wants us to be strong. Our picture, too often, is one of the weakness, of fear.

There is the weakness of doubt. Doubt is closely akin to fear. If we are doubtful, we probably are afraid and vice versa. Doubt is easy to come by. It does not take a great deal of intellectual stamina and courage to be a doubter, to raise questions about the ability or willingness of God to do things for us, to doubt the success of divine projects. This doubt makes us weak in the handling of the word of God, in our study of His word, in our communicating of the message of salvation to others. We stand robed in the weakness of doubt.

There is the weakness of defeat. Our doubt and fear brings us to defeat. We are discouraged, dejected, and distressed. We realize that we are not being successful for Christ as we ought. We are living under the circumstances rather than on top of them. The floodtide of our weakness has overwhelmed us. We have succumbed to the weakness of defeat.

The flesh is indeed very weak. God knows this and because He knows it, He has made provision to keep us strong in Him. But when we rely upon ourselves instead of upon Him, we find that doubt and defeat take over in our Christian lives, making us poor examples of what He would like to do in us and through us. The world looks on and sometimes must wonder if we really have anything to offer them.

Spiritual Strength

With this kind of a picture of a doubting, fearing, defeated church, we should ask, "What is it that can make us strong?" For we can be well-assured that the world in which we live needs strength, not weakness. God is not honored by our failure. He wants us to be conquerors in Him. So to us He gives the example of these men of faith who "out of weakness were made strong."

Spiritual strength is faith. No matter what we say, faith is absolutely necessary to successful spiritual living. We ought often to read the eleventh chapter of Hebrews. We should heed our Lord's admonition during His ministry on earth when He emphasized the need for faith.

Spiritual strength is courage. God needs and wants courageous people. While there will be in our lives the gripping fears that come to all men, yet we can in spite of our fears be courageous. Faith will help us to take steps of faithfulness and loyalty and courage regardless of the cost to us personally. With Luther we will say, "Here I stand. God help me." Like Paul we can set our face to fulfill what we believe is God's will in us. Like our Lord Jesus Christ, facing the cross, we can walk with a steady tread even into the jaws of death, if necessary. Spiritual strength is courage.

Spiritual strength is victory. God said in Nehemiah, "The joy of the Lord is your strength." There is strength in a victorious spirit, an attitude of joy and jubilance. When we vibrate with the life of God in us, giving praise and thanksgiving to Almighty God for what He has done and is doing in us, we do have the strength to carry on for Him. While a complaining, censorious, critical spirit will mean sure defeat, a joyous, overcoming, uplooking confidence in God will certainly bring victory. God looks down upon His children here on earth and is pleased when He sees them with a conqueror's tread, not, you understand, depending upon their own strength, but the strength of God—"the joy of the Lord."

So here on the one hand we have the

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Sermon preached at Houghton Church, Sunday morning, 9:30 and 10:45 a.m., on June 4, 1961.

Dear Editor

"Christianity on the Highways"

I was impressed with the article "Christianity on the Highways" July 26, 1961, by Everek R. Storms.

It was very timely and true. For 40 years I have prayed before I start out to drive anywhere and again when I get home I thank God for His care. There must be something in asking God to see us safely to and from our destination. I have never had an accident or received a traffic ticket or hurt any person or his property. For this I give God all the praise.

It is well to keep this little verse in mind while driving . . .

HIGHWAY PRAYER

Please come and sit beside me, God,
I would Thy counsel feel:
Help me obey the law of love
While I am at the wheel.

Banish the thought of greater speed
And keep my vision clear;
Help me to drive with confidence,
Quite undisturbed by fear.

In every way help me respect
Those laws devised by man;
For they embrace the golden rule—
There is no better plan.

Help me to realize I owe
As much as I might claim;
To seek no privilege unless
I could return the same.

I ask no guarantee of life—
For death there's no defense.
But, God, sit near me and help me drive
With just plain common sense.

—Mrs. Della McDonald
Marion, Indiana

A Funeral and a Fact

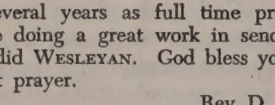
You no doubt have had notice of the death of Dr. H. Orton Wiley. I just returned from attending the funeral. I knew him very well. He lived only a block from our home. His father and mother were among the first attenders at the Wesleyan church which I started and organized. She joined but he did not.

Dr. Wiley was one of the greatest men in the holiness movement. I think the funeral was the largest one I ever attended. There were over a thousand in attendance.

I am happy to report that the fire of divine love still is burning with increased heat in my heart. Mrs. Scott and I are still able to be about as usual, I in my visitation service where in November I will have been for nine years and Mrs. Scott doing the shopping and the light house work with a little of my aid.

I noticed in the report of the California Conference session that Brother Mudgett becomes the first full time president we ever had. Brother Truman Miller and I served each several years as full time presidents. You are doing a great work in sending out a splendid WESLEYAN. God bless you is my constant prayer.

Rev. D. H. Scott
Pasadena, California



My Vanishing Friends

S. L. MORGAN, Sr.,
Wake Forest, N. C.

IN MY NINETIETH YEAR my best asset (after God) is my host of friends, who keep my heart warm. Many of them I've never seen—my "friends by mail." And now for years they have been dropping out one by one, too often without my knowing it. I owe them more than I can ever pay. To look them up to thank them, will be one of the joys God will provide for me in heaven.

Of many hundreds I can mention but several. One of the choicest was the widow of a Texas minister. She thanked me for an article I wrote—the first of many letters in a dozen years. She was my best "listening post," to gather information about old people. She wrote only what she felt and saw, always sunny, with never a grouch. Alone, hungry for people, days passed with never a phone call even from her own church people. At 80 she discovered her talent to write poems, sending them to other shut-ins. It became her mission. At 92 her letters ceased. Her pastor wrote of her death—and his loss.

Another great friend was an eminent professor in a Texas Baptist college. Our friendship began in the same way. For many years his letters were among the most valuable I ever received. And then they ceased—without notice. He had gone to his reward. I yet regret that neither of his sons wrote me of his death. Our letters probed into great subjects; we'll probe deeper in heaven when we meet!

Then there is the plaintive memory of a dear old lady who wrote me often from Missouri, frankly hungry for people in her 90's, reaching out for someone that seemed to care. Her last letter said, "I'm near my end; you may not hear from me again; a friend promises to let you know, if I pass out." I liked that. And she did. I miss her.

Similar was the superb woman past 90 in Canada. I had seen her as a queenly young bride in Virginia—and chanced to discover her in Canada—after 70 years. Her letters were treasures. She wrote, "I'm near my end." And that was her last. A relative wrote me.

"Hubert" was a friend unique. Son of a nearby Presbyterian minister, some years older than I, I admired him above all others I knew as a boy. Then he went away and graduated from the University of Missouri, settled in Louisiana as lawyer and businessman. I lost him for 60 years. A Presbyterian elder, he had his pastor to invite me at 75, to preach a week in his church. I was guest in the home of my boyhood friend. It was one of the great weeks of my life. We exchanged many letters—as devoted as brothers. I've missed him so!

Finally "Lizzie." She taught me as a lad of 10 or 11 two short terms in a pine-pole log cabin. I owe more to her than to any other of all my teachers and now at 96 she scrawls notes to me.

I thank God for such friends; I'll thank them in heaven.

A Question Answered

I am writing to ask a question. It is reported that the High officials in the Wesleyan Methodist Church are now engaged in a campaign to have all demonstration in our religious services eliminated. Is this report true or false?

Mrs. Zelia B. Johnson
Sandy Creek, New York

Editor's Note: False.

"Will Negroes Win?"

I am impelled to write you concerning your magnificent presentation of the controversial negro problem in the August 16th issue. The material is forceful and outstanding. Your letter to Dr. Southard is an excellent public statement. Thank you for this contribution to stimulate our minds on this very important matter.

Professor Davis, a negro, has joined Houghton faculty for this coming year. I find him a very fine gentleman. We all wish him well. Houghton is well integrated.

Charles R. Wilson

I think it fine of you to use my article "Will Negroes Win?" Few are liberal enough to use it—I fear. I think you make it a valuable page. I doubt the motives of some Freedom Riders, but I believe it will take that technique to win in a just cause.

S. L. Morgan

Historic Beginnings of Wesleyan Methodism

OLSON W. CLARK
Pastor, Pittsford, Mich.

THE FORMAL BEGINNING of Methodism as a religious denomination is described in the annals of the Church thus: 'In the latter end of the year 1739 there came to Mr. Wesley in London eight or ten persons who appeared to be deeply convicted of sin, and earnestly groaning for redemption. That he might have more time for this great work he appointed a day when they might all come together, which from thence forward they did every week on Thursday.' As others gathered for this same purpose it brought about the organizing of classes throughout England for the pursuit of personal piety. This was the beginning of Wesleyan Societies in Europe. Prior to this date a small group of students, Wesley being one of them, gathered together frequently for Bible study. They soon were called Bible-bigots, The Holy Club and Methodists, having a rigid adherence to method in their piety. "Religion in earnest" was another description that the Methodists won for themselves in its early day.

It was not Wesley's purpose to start a new religious order, but to encourage personal piety through classes, supplementing the work of the clergy. But so great was the movement, and so strong was the opposition of the Church to this unethical program that they soon refused the sacraments to those who were a part of the Wesleyan Societies. Thus a new religious order was established.

Methodism was planted in America in 1760 by a group of emigrants who came to New York from the Old Country. In this number was a man by the name of Philip Embury, a class leader and lay preacher in Ireland, and also a Mrs. Barbara Heck. In these new surroundings Mr. Embury drifted along without any definite religious responsibility. Five years later another group came and as the groups visited together Mrs. Heck found the men playing cards. "With majestic energy she threw the cards into the fire and earnestly set before them their duty and their error." She hastened to the house of Mr. Embury and demanded that he must preach to them or that they should all go to hell, and God would require their blood at his hands. His house became the first meeting place and five people made up his first congregation. Philip Embury, Captain Webb, a Methodist from England, Barbara Heck and Robert Strawbridge were the leaders of the Methodist movement in America. Francis Asbury, under appointment by Wesley, came to America to become the leader of Methodism in America. The history of Methodism can be traced by following the settlers of America, for where they went the itinerant minister went with them.

The rise of The Wesleyan Methodist Church came about through the conflict in the Methodist Episcopal Church over slavery and its arbitary form of government. The Methodist Church until the early 1800's took a stand against slavery, but due to the growth of Methodism in the South, first there was a tolerance for it and later the church leaders defended it. As the slavery question became settled in England the Methodist movement there encouraged the work of abolition in America which led to great strife. Orange Scott, a Methodist Elder, became a great advocate of abolition and soon was condemned by the Methodist Church. So strong were his feelings that he publicly opposed the bishops. So strong was the power of the bishops that they greatly abused him and publicly denounced him. At times it was impossible to conduct regular business at the Conference sessions.

Abolition became such a great issue that in February 1843 a Wesleyan Anti-Slavery Convention was held in the Methodist church in Andover, Mass. The principal object was to discuss principles, pass resolutions, and prepare for a grand rally in the spring. This was the invitation that was sent out: "All, both ministers and laymen, who are in favor of the ultimate formation of a Wesleyan Methodist Church, free from episcopacy and slavery, are invited to attend and become members of the convention." This call was signed by Horton, Lee, Scott and Sunderland. Nine ministers and forty-three laymen's names were on the roll. Twenty-one resolutions were voted, appropriate to the expression of the anti-slavery sentiment of the body, and resolving to organize a new branch of Methodism.

It was decided to hold another meeting in May 1843, in Utica, New York. A special resolution was addressed to a group in the state of Michigan, composed of twenty preachers and six hundred members, who had seceded from the Methodist Episcopal Church the previous year, and who had organized themselves into the Conference bearing the name "Wesleyan Methodist." This body was invited to send delegates to Utica to assist in the general organization anticipated.

Thirty-five ministers and one hundred seventeen laymen made up the roll. The business was opened by a reading of the official call, which declared the purpose of the convention: "To form a Wesleyan Methodist Church . . . free from episcopacy and slavery, and embracing a system of

(*page* 9, *please*)

Joy of the Cross

Long plunged in sorrow, I resign
My soul to that dear hand of Thine,
Without reserve or fear;
That hand shall wipe my streaming eyes;
Or into smiles of glad surprise
Transform the falling tear.

My sole possession is Thy love;
In earth beneath or heaven above
I have no other store;
And though with fervent suit I pray,
And importune Thee, night and day,
I ask Thee nothing more.

Thy choice and mine shall be the same,
Inspirer of that holy flame
Which must forever blaze!
To take the cross and follow Thee,
Where love and duty lead, shall be
My portion and my praise.

Madame Guyon

Book Reviews

Order Your Books from THE WESLEY PRESS, Marion, Indiana

SPECIAL REVELATION AND THE WORD OF GOD by Bernard Ramm (Eerdmans, 1961; 220 pages; $4.00).

Each of Bernard Ramm's major books has met a definite need and filled a specific gap or vacuum in the field of Christian theology or philosophy. His latest book is no exception for here he gives his attention to several of the various problems that have arisen over the doctrine of special revelation. Evangelical contributions in this area are made even more necessary because of the tremendous influence of and great interest in the theologies of Barth and Brunner. Of course, a number of conservative Christians have written on this subject in the last few years but Ramm's work, in several instances, covers important ground not covered in other discussions.

Ramm has divided his book into three parts: The Concept of Special Revelation; The Modalities (or means) of Special Revelation; and the Products of Special Revelation.

Ramm compares revelation to a map of the spiritual order. The purpose of a map is to help us find our way around. And so, in the realm of spiritual things, the knowledge of God (as it is revealed to man) is indispensable if man is to find his way in the spiritual order.

Ramm tells us that special revelation is: (1) *anthropic*, that is, it is marked by human characteristics. When God reveals himself to man, He humbles His revelation (as it were) so that He speaks to us in our terms, in language that we can understand. (2) *cosmic*, that is, "special revelation must truly enter our world and take the forms of our world in order to be comprehended by us." (3) *sacramental*, which means that God makes use of many ordinary elements of this world (like sheep, sowing seed, bread and wine, etc.) and uses them as signs of revelation.

Ramm repeatedly tells us that orthodoxy does not lead to bibliolatry, that is, the worship of the Bible in the place of God. He insists that the objective written Word of God must always be accompanied by the subjective witness of the Holy Spirit.

Ramm has given us an excellent, comprehensive discussion of a vital subject. It deserves the study of conservative pastors and theologians.—*Ronald Nash*

OUR DEPENDABLE BIBLE by Stanley E. Anderson (Baker Book House, 1960; 248 pages; $3.95).

Dr. Anderson is Director of the Correspondence Department of the Northern Baptist Theological Seminary at Chicago. He has several advanced degrees in Theology, has been chaplain in the army (World War II), and has been a pastor. He is well-qualified to write a book on the dependability of the Bible.

This is a delightfully refreshing book for those who know and love the Word of God. The author thoroughly believes the Bible because he has a scholarly knowledge of it and a reverence for it. There are critics, many of whom he quotes, who doubt the inspiration of the Word because for one reason they do not have this scholarly knowledge of its contents. He states the case for the critics with well documentated evidence.

The subject of the inspiration of the Bible is very well treated. Eventually the author asserts that the scientific way to study inspiration is to discover what the Bible says on the subject which he proceeds to do in a careful manner. "If we are not to regard the Bible as a trustworthy witness when it tells us what kind of Book it is and if we should listen to modern (unbeliving) scholars rather than the Bible, how do we know that the Bible is a trustworthy witness when it speaks to us about other matters also?"

The book is readable and abounds in information that will be profitable for every pastor and seminary student to have at hand. Every Bible believing Christian will thoroughly enjoy reading this book and honest doubters may be convinced of the authority of the Bible as the Word of God by perusing its contents.—*Alice J. McMillen*

GREAT PERSONALITIES OF THE NEW TESTAMENT by William S. LaSor (Revell, 1961; 192 pages; $3.00).

Dr. LaSor is professor of Old Testament at Fuller Seminary in Pasadena and has traveled extensively throughout Bible lands. The present book is a distinctive companion to an earlier book on Old Testament personalities. The author's total purpose in the two volumes is to present the Biblical story of redemption by means of key personalities.

In the present book Dr. LaSor presents personality studies of individuals who were prominent in the fulfillment of Messianic prophecy. To a remarkable degree these characterizations provide a comprehensive survey of the New Testament and give a dramatic new perspective for a study of the life of Christ. Essentially, the author's book provides an admirable example of the personality method of Bible study. There are fifteen well-written literary portraits climaxed with a striking portrait of Jesus Christ.
—*Charles R. Wilson*

HOW TO DEVELOP A TITHING CHURCH by Charlie W. Shedd (Abingdon Press, 1961; 123 pages; paper, $1.25).

This book is a "must" for every pastor who is on the lookout for new ideas on church finance. It is something entirely new and refreshing. There are twelve chapters and it covers the entire scope of church finance. Some are: "Four Basic Attitudes Toward Church Finance;" "Plan of Operation;" "Minor Matters of Major Importance," etc.

In this book the author tells us how the plan actually works in his church and many of these suggestions can and will work in all of our churches whether large or small. His tithing program is based upon the motto: "We are not so much concerned with your share of our budget! What matters is God's share of your income."

The steps he gives in promoting a tithing program are excellent. Also included are: "Twelve Sample Monthly Pulpit Statements;" "Illustrated Tithing Talks To Children;" and "Two Tithing Sermons."

We who believe in strict Storehouse Tithing cannot go along with all of his statements about proportionate giving for he seeks to bring the Christian up to "one-tenth" while we believe the Christian should start there. Nevertheless, it is an excellent book and should be in the library of every minister.—*Watson C. Black*

JOSEPH THE PRIME MINISTER by William M. Taylor (Baker Book House, 1961; Reprint from original printing made in 1886 by Harper and Brothers; 241 pages; $2.95).

"The content of these books (by William M. Taylor) consist mainly of the exposition, defense, and application of the Scriptural narrative. It was said that Taylor's sermons were so constructed that every sentence was a definite step toward his goal. This is true of the chapters in these books. The style is such as to inspire any preacher or speaker. The result is an outstanding homiletical and expository series of biographical sermons with warm and spiritual applications. These books furnish excellent material for series preaching."

Here is a book anyone can read with profit. Informative, devotional and inspiring, laymen as well as pastors will find in this most interesting biography. I heartily recommend it to young and old alike. It would provide excellent material for Sunday-school lesson study on Joseph. Preachers would find invaluable assistance for a series of sermons on Joseph.—*Ruth Bowman*

COLORING BOOKS, 4 prepared by Ruth Ann Hinds (Standard Pub., 1961; 25¢ each).

Five new coloring books put out by Standard Publishing Company are a nice addition to the already available supply of Bible materials. "The Story of Jesus" (22 pages) is arranged so that parts of one page can be cut away to add interest. The scripture text is given to accompany each picture. This book would make excellent supplementary material to a study of the life of Jesus. "Around the World" (21 pages) has the same cut page plan and features children and customs of other lands. "Bible Children" (22 pages) portrays Old and New Testament characters. "New Testament Stories" (22 pages) includes such stories as the Prodigal Son, Blind Bartimaeus, The Lost Coin and many others. "Bible ABC" coloring book (22 pages) features Bible characters and a rhyme. All are recommened and can be used in Sunday schools, V.B.S. or as gifts.—*Ruth Bowman*

Historic Beginnings of Wesleyan Methodism

(*from page* 7)

itineracy under proper limitations and restrictions, with such disciplinary regulations as are necessary to preserve and promote experimental and practical godliness." The first officers were: Rev. Orange Scott of Boston, president; Rev. Edward Smith of Pittsburgh and Rev. Jotham Horton of Boston, vice presidents; and Robert McMurdy of Troy, Ohio, and Rev. Porter of Providence, R. I., secretaries. Six conferences were then established: New England Conference, Champlain Conference, New York Conference, Allegheny Conference, Miami Conference, and Michigan Conference. The Articles of Faith embraced the creed and doctrines of Methodism. The church polity endorsed the principles of a congregational government with equal representation between ministers and laymen at all official meetings. The government called for a yearly meeting of the conferences, and a General Conference every four years.

Groups that were invited to join The Wesleyan Methodist Church had to avow themselves in full sympathy with the anti-slavery movement. Throughout the midwest and New England States many small groups joined and centered their activities in country areas so that they might better aid in the underground railroad. Thus the Wesleyan Church early became a rural movement. ● ●

Be Strong!

(*from page* 5)

formula of spiritual weakness; and on the other, the recipe for spiritual strength. Doubt, fear, defeat—these are the ingredients of weakness. Faith, courage, victory—these are the sinews of strength.

We part to take our various ways into a world that continues to seeth and sputter with unrest, animosity, selfish ambition and cruel hate. Trouble within nations, trouble among nations; trouble within communities, trouble among communities; trouble within people, trouble among people. This is the world to which God sends us.

As we go, may we determine not to go in our own weakness. If we rely upon ourselves, we will be people of doubt, fear and defeat. Let us rather determine that we shall go in the strength of God, and if we rely upon Him, we will be people of faith and courage and victory. This is God's will for us. ● ●

Stay, Mr. Layman!

LOUIS McCURDY

NEARLY every church has a member who in some way measures up to our ideal of a perfect layman. We shall endeavor to take the good qualities of these indispensable laymen and put them all into one character whom we shall call Mr. Right-hand Layman.

This layman is the pastor's ready assistant, always dependable and faithful to the extent that he really is our right-hand man. He is always ready, capable, and willing to help in any church project, yet he is never offended if anyone else does it. He is very capable, yet never boasts of his superior wisdom, or ability for any task, or position. In the first stages of our acquaintance with him, we did not realize that he was a man of leadership or influence. But we soon found that his spirit was so contagious that others in the church were following him in both spirit and example.

Among other virtues, he is a faithful tither, is regular in attendance at the services, and subscribes to the church periodicals. He is faithful in lay visitation, and fills his car with children on his way to Sunday school. He has won several boys to the church as a result of his week-day activities with them in his basement workshop.

Of course that church is a growing church. It couldn't well be otherwise. Its board meetings are a real inspiration, and a tonic to a pastor's faith. Any matter of business is given undivided attention. If a project is under discussion, and anyone mentions past failures of some similar project, one glance at the objector from the shining face of Mr. Right-hand Layman usually brings silence and restores optimism. He is always daring to try some new church project with faith in God for results.

This layman was such a booster for his pastor that when conference time came, he had almost everyone convinced that their pastor was the best to be had anywhere. So, even though the pastor was young and inexperienced, the people voted him back for another year. They had helped him to pray through some difficult problems, they had helped him to strengthen some weak places in his ministry, and they wanted to help him to be a better pastor in the future.

Mr. Layman's church is in a small town with not so much room for expansion, yet its influence has been widely felt. Mr. Right-hand Layman has influenced his associates, and they have made each one of their pastors into a better one. For four of these pastors it was their first church. One of them is now a district superintendent, another is in full-time evangelism, one is a seminary graduate, while the fourth pastors a growing church in a state capital. Truly this layman is like Joseph—a faithful branch whose influence runs over the wall into other churches.

Stay on, Mr. Layman. Your relatives may tempt you to move into some large city and retire, but God needs you where you are to be a blessing to those young pastors. They need your help and the inspiration of your faithfulness.

Good-bye, Mr. Right-hand Layman. I'm called to a larger field of service for which you have helped prepare me. I shall always cherish the memory of your cooperation, your optimistic spirit, and your faithfulness. Laymen like you have what it takes to make both your church and your pastor grow. **The Free Methodist**

I Was Reading . . .

(*from page* 3)

before testing U. S. resolve there or anywhere else." It's worth thinking about and maybe worth acting upon.

● that the July 18 vote in the Rules Committee in the House of Representatives to table all three education bills is hardly designed to quiet our minds regarding the real purpose of the Catholic Church in America. It still seems that they are willing to use religious powers for political ends. We still feel that the best way to dispose of this special education bill would be to return the matter to the respective school systems of the various states for handling and finance—other than those special situations where a large military camp makes it impossible for local communities to share the full burden of a proper educational system.

● these words recently uttered by Dr. Ralph W. Sockman of New York City: "To be where Christ is without having learned to like what He liked will not be heaven, but quite the opposite. The difference between heaven and hell is a matter of taste more than of temperature."

Department of Church Extension and Evangelism

VIRGIL A. MITCHELL, Executive Secretary

Let's Narrow the Gap!

The gap between population growth and evangelism efforts represents too wide a gap. Dr. John Stensvaag, President of the Lutheran Free Church, told delegates to the church's annual national conference held in Minneapolis recently: "While Christians now constitute 30% of the world's population, the proportion is expected to shrink to 15% by the year 2000." Dr. Donald L. Houser, Executive Secretary of the United Lutheran Church in America, informed delegates to the denomination's 22nd biennial convention in Atlantic City, New Jersey, that "Every year an additional one million persons are being added to the 66 million Americans who have no church home."

In the entire world, only 30 of every 100 people have been influenced by Christianity. Only 10 of every 100 are identified with evangelicals. It is estimated that 50 million people are born in the world each year. Out of this 50 million, 34 million will not be reached by the church.

A pamphlet entitled, "The Population Boom," issued by the Hugh Moore Fund states, "From the time of the first man and woman, it took thousands of years for the race to reach the number of one billion living people. That occurred about 1830. It required only one century to add the second billion—around 1930. It is now taking less than 35 years to add a third billion—probably before 1965."

The United Nations estimates "that it will take only 15 years to add the fourth billion and another 10 years to add the fifth billion. If present trends continue six or seven billion people will be living on this planet at the end of this century."

To thinking people this great gulf between population growth and evangelism efforts of the Christian church is frightening. In fact some Christian leaders are warning that if the trend is allowed to continue the situation will bring about a post-Christian era even in America. At no time in the history of the church has it been so imperative that the church be awakened to its peril. The need for genuine revival was never greater. This wide gulf between population increases and soul-winning must be narrowed.

Personal Revival Important

Genuine revival must begin with the individual Christian. Evangelist Gypsy Smith was once asked for a simple formula for revival. Replied he, "Go to your room, draw an imaginary circle and get in the center of that circle and pray this prayer, 'Lord, send a genuine revival.'" Said he, "Pray until you feel the burden of this prayer in your heart. When, from the depth of your heart you feel you truly desire revival, then say, 'Lord, send a genuine revival and let it begin in the center of this circle.'" Therefore, to our prayer closets, my fellow Christians! Let us not come out until we have had personal revival.

Soul-Winning Essential

Dr. W. E. Sangster declares, "The simplest way to embarrass a normal congregation is to ask them two ordinary questions: (1) When did you last lead someone else to Christ? (2) When did you last try?" Dr. Paul S. Rees writes, "Evangelism, for a long time, suffered incalculably because it was conceived of too largely in terms of the 'special.' It was to be carried on by 'special' workers: clergymen who functioned as 'pastors' or 'evangelists.' It was to be identified with 'special' occasions and seasons: the 'fall revival,' the 'winter campaign,' the 'summer camp meeting,' the 'big tabernacle crusade.'

"Meanwhile those who make up the numerical strength of the church went silently about their affairs, with perhaps an occasional prayer that 'souls might be saved' or that 'the Lord would help the evangelists' but with no prayer, no plan, no purpose, that would actively attach them to the task of confronting the outsider with the claim and the offer of Jesus Christ."

Dr. Sangster states: "The leaders of the mighty eighteenth century Evangelical Revival (Wesleyan) held that the Scriptures sustained five universals with respect to new life in Christ which are organically related to evangelism:

1. All men need this life.
2. All men may have this life.
3. All men who have this life know they have it.
4. All men must witness to its possession.
5. All men must press on to perfection."

These five principles produced the greatest revival known in the world since the day of Pentecost. This Scriptural approach will produce the same in the twentieth century.

The Ministers' Role

Arthur C. Archibald declares: "It (evangelism) must be the heartbeat of the ministry of this generation, if we are to serve our day adequately. . . . The flow of the evangelistic tides in any church will be diverted or dammed off by a pastor who has not an evangelistic heart. . . The church must see the soul-winning mind and spirit in their pastor before they will move. . . There can be no visitation evangelism from the pew until evangelism is preached with passion from the pulpit."

Layman — The Key

Soul-winning must become the whole task of the whole church. Pastors need to do a better job of putting their laymen to work in this great task of soul-winning.

The minister must extend his ministry by leading his laymen into a soul-winning mission. Dr. R. A. Torrey writes: "When the membership of any local church shall rouse to its responsibility and privilege in this matter, and each member become a personal worker in the power of the Holy Spirit, a great revival will be close at hand for the community in which that church is located."

Let each of us determine that we shall do our best in prayer, preaching, and personal effort to help narrow this present, enlarging gulf between population growth and soul-winning! Let us not be satisfied until we can truly say we have been instrumental in snatching sinful souls from the clutches of Satan.

Field Schedule of V. A. Mitchell

September 23 – October 1 Easley, South Carolina

October 10 – 12 Area Missionary Convention, Miltonvale, Kansas

The final study of the Standard of Achievement for Wesleyan Methodist Sunday Schools is on CURRICULUM.

CURRICULUM

28. The Bible is obviously used in teaching the lesson. (2) ___

The Bible is the recognized authority of the Wesleyan Methodist faith and the textbook for the Sunday school. Establish its authority in the mind of each individual by its constant use. Teach from the Bible—not from the quarterly. The quarterly is prepared as an aid for the study of the Bible.

29. All pupils have, or are provided with a Bible or New Testament. (2) ___

Each pupil should have a Bible. Even the smallest child loves to have his very own New Testament and early comes to associate the Bible with God and the church. A Bible with large, clear, bold type makes an excellent gift or reward item. Give instructions on how to handle, use, and care for the Bible. Keep a few extra in each classroom for guests who may be present. Teach respect for the Word. Provide a shelf or definite place where the Bibles are always kept. Leaving them carelessly strewn on chairs, floors, table, etc. causes disrespect. If your school needs good, inexpensive Bibles, we recommend the American Bible Society Bible No. PT43 which may be ordered from Wesley Press, Box 2000, Marion, Indiana, for $1 each. When ordering enclose cash plus five per cent for postage and handling.

30. Pupils participate in class sessions by using their Bibles. (2) ___

The children's quarterlies are so designed that they must use their Bibles. On the adult level the teacher will need to develop the use of the Bible by referring to related Scriptures and assigning portions for comment.

31. Wesleyan take-home papers are provided for every class. (2) ___

Each take-home paper carries a spiritual message into the home or wherever it goes. A trained and dedicated staff earnestly seeks through each paper to give the proper scriptural emphasis and practical helps in teaching Christian principles. The papers are correlated with the Sunday-school lesson, thus giving an additional teaching opportunity.

32. The Sunday school literature in use in all classes is that recommended by the Department of Sunday Schools. (2) ___

To develop Wesleyan Methodists, Wesleyan Methodist doctrines and standards must be an integral part of the school's training program. This is not possible through the use of materials produced by other denominations with different doctrinal slants or independent houses which cannot emphasize Wesleyan distinctives. Your Department of Sunday Schools and Board of Administration are responsible for providing a curriculum that is Wesleyan and a well-balanced, comprehensive and continuous study of the Bible. Repetition and confusion are bound to be the result of a school selecting its own curriculum from one or more publishing houses. Loyalty to the curriculum developed specifically for Wesleyan Methodists will aid in the further enlargement of its offerings. (See the article, "A Baptist Sunday School Deserves Baptist Literature," on page 11 of the March 9, 1960 issue of THE WESLEYAN METHODIST.)

33. The school empasizes tithing. (1) ___

This area should not be left for the pastor in his pulpit ministry alone. No one should be deprived of this opportunity of service to God because of a lack of knowledge or encouragement. Even the youngest will find satisfaction in tithing his allowance or earnings.

34. The school emphasizes personal witnessing and rendering service to God through the church. (1) ___

Through Operation Outreach, emphasis is being given to the matter of witnessing throughout the Denomination. Ours should be witnessing Sunday schools—not only by word of mouth but by the total life of each pupil wrapped up in the life of the church and its service.

35. The school emphasizes personal and family Bible study. (1) ___

The Sunday school needs the cooperation of the home in teaching the Word of God. Encourage the use of the devotional quarterly prepared especially for this purpose. It gives the background study for the Sunday-school lesson. Send for the folder, "Rediscovering the Family Altar in the Wesleyan Methodist Church," prepared by this Department. It is available through Wesley Press.

36. The school maintains a minimum library of twelve reference books appearing on the list recommended by the Department of Sunday Schools, adding four of the recommended volumes a year. (1) ___

Start by having at least the twelve books of the Wesleyan Evangelical Teacher Training course in your library, but add to it as rapidly as possible. A complete list is available on request from the Department of Sunday Schools, Box 2000, Marion, Indiana.

37. The school subscribes to at least two of the recommended periodicals. (1) ___

No Sunday-school worker should be hampered by a lack of workable ideas and suggested helps. There are more ideas, information, suggestions, and teaching aids available than any one person can possibly use. Although the Department of Sunday Schools does not necessarily endorse all of the material contained in the following magazines, it recommends them as filled with Sunday-school know-how. Order through Wesley Press and include cash with order. Subscription price per year: *Teach*, $1.25; *Link*, $1; *Leader*, $3; *Sunday School Journal*, $2; *Sunday School Counselor*, $1.

This section completes the standard set for Wesleyan Methodist Sunday schools. By measuring your school with the Standard of Achievement you have been able to determine its true condition. Now use it as a pattern or blueprint for making your Sunday school successful. The degree to which your school "measures up" will determine your success in the succeeding weeks of AUTUMN ADVANCE.

Build Your Sunday School Through Attendance at the

WESLEYAN SUNDAY SCHOOL CONVENTION

October 11, 1961

at the

Detroit Wesleyan Methodist Church

Detroit, Michigan

This is Denominational Day at the NSSA Convention.

Lesson for October 8

Saul Conquered by Christ

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 9:1-16.

Golden Text: Not by works or righteousness which we have done, but according to his mercy he saved us. Titus 3:5.

M Saul, Conquered by Christ. Acts 9:1-16.
T God Revealed by an Angel. Genesis 22:7-18.
W God Revealed in a Bush. Exodus 3:1-12.
T God Revealed as a General. Joshua 5:13-15.
F Conversion Is of God. I Corinthians 12:1-6.
S Conversion by a River. Acts 16:13-15.
S Conversion in a Prison. Acts 16:25-31.

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Religious News

Free Church Missionaries Return to Congo

Fourteen Evangelical Free Church of America missionaries are returning to Congo late in August and early in September, bringing the EFCA missionary staff in the new nation close to its pre-unrest status of 1960.

Rev. Lester P. Westlund, secretary of foreign missions of the EFCA, reported that 33 missionaries now will be back in the Congo, all at the invitation of the new Congolese church in the area in which the Free Church has worked since 1923.

"The transition from missionary to Congolese control has gone remarkably well," Westlund said. "All of our missionaries now go back at the invitation and desire of the new Congolese church and will be working in evangelism, education and medical work under their supervision. We thank God for the wonderful way in which our Congolese leaders have taken responsibility in these crucial days for their country and for the cause of Christ."

Westlund stated that 33 out of the 60 Congo missionaries will be on the field by early September. Two wives are remaining at home while their husbands go on ahead. Three others are studying in Europe for their service in Congo and 22 are on either regular or emergency furlough.

At the time of the strife of July, 1960, 39 Free Church missionaries and 36 missionary children were evacuated by air force planes from their fields in the northwest corner of the Congo. Eleven men remained on the field. In some cases the wives and children later rejoined them in Congo or the men now have returned to their families here in America.

Westlund said that the total cost of the evacuation and return will run to about $40,000. Contributions from local Free Churches and individuals are meeting a large part of this emergency cost, he added. (EP)

Baylor Offers Course in Religious Journalism

WACO, Tex. (EP)—Baylor University this fall inaugurates a course in Christian communications designed especially for students interested in religious writing and editing denominational publications.

Teaching the course will be Dave Cheavens, visiting professor of journalism on leave of absence as chief of the Associated Press news bureau in Austin, Tex.

Baylor President Abner McCall states that the course is the first phase of a projected school of communications emphasizing religious journalism.

Martyrs in Mexico

On July 23rd, seven members of a Protestant family of Mazateca Indians living in the State of Oaxaca, Mexico, were murdered by a mob of fanatics. The massacre occurred in the night when armed men forced their way into the house and killed everyone there but one infant.

The slain were members of a church established among the Mazateca Indians by Iglesia de los Peregrinos (Church of the Pilgrims), affiliated with the Pilgrim Holiness Church of the U.S.A.

Rev. F. H. Soltero, long-time head of the church in Mexico, living at Valles (Mexico), makes this report: "We have 12 small Mazateca congregations in these mountains, and while there has been some persecution and opposition to the gospel, the Lord has kept our people encouraged to go on. We had one large family in San Miguel that was converted about two years ago.

"For the past year, the authorities in that town had been bothering this family and had often called the men to the city hall and ordered that they leave the Protestant way and go back to the Catholic church. Last month, the authorities thought that by naming one of the men of this family to be the steward in the Catholic church, no doubt the whole family would return to the church. When our brother refused to accept this appointment, saying that he was not a Catholic, the authorities became angry and threatened him.

"On the night of July 23, just a few days after this took place, about 100 men from the town went to this home. All were carrying arms of some kind—pistols, rifles, and machetes. They went at a time when they thought all the family would be in bed; but it happened that the oldest and youngest of the brothers had gone to the corn field to keep watch over it as it was about ready to be harvested, and they wanted to protect their corn. The leader of the mob carried a lighted gasoline lantern and broke into this home while the family was sleeping. Apparently the first one killed was the 27-year old brother who stayed with his mother and the rest of the family that night. He was shot through the heart and then his skull was fractured by the butt of the gun. Then his mother was killed, along with his unmarried sister, his sister-in-law, wife of one of the brothers that had gone to the corn field, and their three little girls; one seven, one four, and the other, two years old. The only one who survived was a month-old baby that the mother was holding in her arms. This mob also stole all the money they could find, the family's clothing, and other articles, then left the seven bodies strewn where they had fallen.

"You can imagine the tragic surprise that was awaiting the two brothers when they came home the next morning and found all their family dead . . . . Now the authorities are demanding that these two brothers pay a big price for the burials, and if they do not, their crops and everything else they have will be confiscated . . .

"Our hearts are heavy over this crime, but we know God is able to see us through." (PH)

Minnesota College Vetoes Credits for Denominational Religion Courses

BEMIDJI, Minn. (EP)—A proposal that credit be given for college courses in denominational religion taught by clergymen has been vetoed by the Minnesota State College Board.

Eight members of the board, meeting at Bemidji State College, voted to reject a proposal made a year ago by the Mankato State College Council of Religious Advisers that credit be allowed for such courses.

Rejection of the plan had been recommended unanimously by a four-man board committee in June, but a vote was deferred after a long and vigorous board debate.

Earlier, the Minnesota Poll found that almost three out of five Minnesotans favor religious instruction at the state colleges.

Nazarene Senior Theologian, Dr. H. Orton Wiley, Is Dead

PASADENA, Calif.—Dr. H. Orton Wiley, senior theologian in the Church of the Nazarene—pastor, educator, college president and editor—died at his home here on Tuesday, August 22, after a lingering illness. He was 83.

Also one of the nation's leading theologians, he was a spokesman in U. S. Protestantism for the Arminian position, which includes Methodism and other denominations in the Wesleyan tradition. He represented the Arminian position in the theological symposium conducted two years ago by *Christianity Today*, monthly periodical.

Dr. Wiley spent 20 years writing the three-volume work, "Christian Theology," published in 1940. He was president three times of Pasadena College, Pasadena, Calif., the last term in 1936-48. He also was president for ten years of Northwest Nazarene College, Nampa, Idaho. He was editor eight years of the denomination's *Herald of Holiness*.

Baptist Leader Wants 'Good' Peace Corps Law

WASHINGTON (BP)—A Baptist leader here urged Congress to exercise caution in making the Peace Corps law.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, issued his warnings in testimony to the House Committee on Foreign Affairs.

The committee had full-scale hearings slated. But suddenly, "due to lack of time," the hearings were limited to one day and only two witnesses. They were Sargeant Shriver, Peace Corps director, and Andrew J. Biemiller, director of the legislative department of AFL-CIO. Others who wished to testify had to submit written testimony to be printed in the committee's records.

The Senate Committee on Foreign Relations already has reported favorably on a bill to provide for a Peace Corps. Hearings there were held earlier in the year.

Carlson said that the current Peace Corps proposals both in the Senate and the House "are lacking in precision by neglecting to provide basic policy in a number of areas." He made suggestions for more precise legislation, for rules on church-state practice, for policy in relation to foreign missions and for the democratic process.

Protestants and 'The Girl'

"Miss America stands in a long line of queens going back to Isis, Ceres and Aphrodite. Everything from the elaborate sexual taboos surrounding her person to the symbolic gifts at her coronation hints at her ancient ancestry. But the real proof comes when we find that the function served by The Girl in our culture is just as much a 'religious one as that served by Cybele in hers.' "

So says Harvey Cox of the Division of Evangelism of the American Baptist Home Mission Societies, writing in *Christianity and Crisis*.

"The Girl," says Cox, "symbolizes the values and aspirations of a consumer society. (She is crowned not in the political capital, notice, but in Atlantic City or Miami Beach, centers associated with leisure and consumption.) . . . . She is a kind of anti-Madonna. She reverses most of the values traditionally associated with the Virgin—

poverty, humility, sacrifice. In startling contrast, particularly to the Biblical portrait of Mary in Luke 1:46-55, The Girl has nothing to do with filling the hungry with 'good things' but hawks an endless proliferation of trivia on TV spot commericals. Reversing the directions of the Magnificat, The Girl exalts the mighty, extols the rich and brings nothing to the hungry but added despair."

Commenting on the relative Protestant and Roman Catholic attitudes, Cox says, "Protestantism has almost completely failed to notice it, while Roman Catholics have at least given some evidence of sensing its significance. In some places, for instance, Catholics are forbidden to participate in beauty pageants, and this is not entirely a ruling inspired by prudery. The irony is seen in the fact that it is Protestants who have traditionally been most opposed to lady cults while Catholics have managed to assimilate more than one at various times in history . . ."

And he poses this question: "Why has Protestantism kept its attention obsessively fastened on the development of Mariolatry in Catholicism and not noticed the sinister rise of this vampire like cult of The Girl in our society?" (EP)

Ratified in Bolivia: A New Constitution

LA PAZ, Bolivia (EP)—Hard on the heels of Bolivia's celebration of independence has come a new constitution confirming the status of Roman Catholicism as the official state religion, but abolishing the old system of patronage inherited from Spanish colonial times.

Article 3 of the constitution declares that the state "recognizes and supports the Catholic, Apostolic and Roman religion . . ." but that it "guarantees the public exercise of all other cults."

Restrict Translation to Original Greek

ATHENS, Greece (EP)—All translation and publication of the Bible in any language other than the original Greek has been banned here by Greek Minister for Justice Constantine Kallias.

The Scripture in popular Greek will not be allowed, except by special authorization given by the Greek Orthodox Church and the Ecumenical Patriarchate in Istanbul. The order, says Minister Kallias, seeks to protect the Bible's original Greek text against "any alteration by religious heretics."

Why Canadians Neglect Bible Reading

TORONTO, Canada (EP)—A poll of 6,500 Protestant ministers reveals that Canadians skip reading the Bible because they think it is trivial, dull and hard to understand.

So says the Canadian Council of Churches, sponsor of the survey and the representative of 85 per cent of the country's Protestant congregations. Broken down, the survey shows that 29 per cent of the ministers said non-readers think the Bible is irrelevant; 26 per cent said people can't understand it; 24 per cent said non-readers find it uninteresting and 21 per cent said people claim they are too busy.

Malaya Makes Christian Witness Easier

KUALA LUMPUR, Malaya (EP)—A new law in this predominantly Moslem country greatly lessens the difficulties of spreading the Gospel by Christian citizens. Legislators have now decreed that if a Malayan citizen contacts a Christian and seeks spiritual counsel and enlightenment, it is within the law to assist him, even if he is a Moslem.

Finney Presides at Church Music Convention

PHILADELPHIA (EP) — The National Church Music Fellowship will hold its 10th Annual Convention here November 27-29.

Founded for the purpose of encouraging "Spiritual Music for a Spiritual Church," the Fellowship will present a program "which will include church music from the point of view of the pastor and educator as well as the church musician."

Participating will be Dr. Stephen Olford of Calvary Baptist Church, New York City; Dr. Frank E. Gaebelein, Headmaster, Stony Brook School for Boys; Dr. Paul Wohlgemuth, Tabor College; Charles Pugh, Sandy Cove Bible Conference; and Cliff Barrows of the Billy Graham Crusade.

Highlight of the Convention on Monday night will be a trip to Bethlehem, Pennsylvania, to hear the choirs of the Central Moravian Church under the direction of Dr. Robert Elmore.

President of NCMF is Dr. Charles Finney of Houghton College, and Chairman of the Local Committee is Alfred Lunde of Philadelphia College of Bible. Dr. Lee Olson of Nyack Missionary College heads the Program Committee.

Church musicians, pastors, Christian education leaders and all who are interested in church music are invited to attend.

Church News

The Lockport Conference

The Lockport Annual Conference celebrated its centennial this year. From the opening session throughout all the deliberations of the body the enriching presence of the Holy Spirit was evident. The Lord gave guidance and unity in all matters considered by this group of His people.

Rev. Daniel A. Heinz, Conference President, preached the conference sermon on the opening night which was followed by the Sacrament of the Lord's Supper. The conference later showed their unity by re-electing Rev. Mr. Heinz as president. Rev. Alton Shea was elected vice president. The other conference officials were re-elected with a strong vote.

The highlight of the conference was the centennial service in which the past one hundred years were dramatically reviewed. Appreciation for the past was forcefully expressed, but present opportunities were stressed. The Lockport Conference is actively promoting pioneer work in new communities. Some new works reported encouraging gains. Overall the conference gained 94 members, Sunday-school enrollment increased by 89, and finances were much greater than last year. They pledged to make even better progress for the Lord in the year ahead. They budgeted themselves for pioneer work, and when the educational budget lacked over $300 being met, they more than raised the deficit on the conference floor. They not only prayed for progress but willingly paid for it.—*J. M. Byars, Assistant Business Manager*

Iowa Conference

Following a refreshing camp season, the Iowa Conference met in annual session on the beautiful grounds at Charles City, Iowa on August 14. It was a pleasure during the encampment to be teamed with Rev. Eugene Cockrell, and with Dr. C. I. Armstrong, who remained during the first day of conference and gave a stirring message in the public missionary service.

The conference business was well organized and moved with dispatch, ease, and in brotherly love. Work was completed in the time contemplated, which was a tribute to the organizational ability of the leaders and very efficient labor on the part of committees. The unity of the group was demonstrated in many ways, not the least of which was the strong vote of confidence in re-electing the officers to their respective positions.

The WMS of the conference was also in session during these days, and there was much evidence of God's blessing upon this active and enthusiastic organization. It was a joy to participate at various times on their program. The splendid effort being put forth by the Iowa-Minnesota ladies to support all arms of the work is noteworthy and exemplary. The WY also made itself felt during the camp and conference days. These young people are being led by a layman who is doing fine work. A highlight of the entire gathering was the play-off by various quiz teams.

The Iowa Conference has one of our best pioneer programs. Not only are new churches being started, but some older ones are being revived. Several promising new organizations have taken shape during the past year and the conference voted to enter another open door just as quickly as possible. Giving for Church Extension is at a high level. Looking toward the future, preliminary steps were taken to ascertain the advisability of considering a separate Minnesota conference.

It was interesting and significant to observe the extent to which the churches of this conference are making use of the two-year call for pastors. Apparently the plan is appreciated and favorable expression was given. There could also be noted the fact that a longer tenure for pastors was paying excellent dividends.

Every courtesy was manifested toward the denominational representative. The Iowa brethren are a dedicated group, and have a strong purpose to maintain loyalty and spirituality. The conference closed with a note of good victory, and with the addition of a fine group of newly-constituted elders in an impressive ordination service. Follow Iowa-Minnesota with your prayers; they are intent on going places for God!—*B. H. Phaup, General Superintendent*

North Carolina Students

If you know of any Wesleyan student that is attending the University of North Carolina, North Carolina State College, or Duke University, we would appreciate your getting in touch with the conference office, 601 N. Rotary Dr., High Point, North Carolina. We are very anxious to get any of these students in touch with our Wesleyan churches in the vicinity.—*Rev C. Wesley Lovin, Conference President*

Change of Address

Rev. James Chrispell wishes to announce a change of address from 2340 East State Road, Hastings, Michigan, to 508 West North Union, Bay City, Michigan.

Wesleyan Burial Association

Have you ever wished you could help someone financially during the time of bereavement? You can, if you will join the Wesleyan Burial Association. The Association helps Wesleyan Methodists and their families in the time of sorrow.

The Board has cut the entrance fees in half, up to fifty years of age, for a short time only. It would be a good time to get the whole family in the Association.

Last years the dues averaged only seventy-five cents a month, two and a half cents per day. Not very much to help a Christian friend in time of need.

The Association is paying $300 benefit now. If we can get more members, we will be able to do more.

This Burial Association is for Wesleyan Methodists and their families.

Why not write for application blanks today and you can be a part of this great work of the church. Write to Rev. J. C. Pickett, General Secretary, R. R. 2, Marion, Indiana.

We will be expecting to hear from you. Act now before it is too late.

Rev. J. C. Pickett, General Secretary

Illinois Conference Report

Most of our churches report souls being saved and believers sanctified. This is reflected in gains in full and total membership: Full—from 454 to 488. Total—from 627 to 652. W.M.S. membership rose from 274 to 299. Wesleyan Youth from 118 to 130. Our Editor and denominational representative will be happy to know that our subscriptions to his most helpful magazine, THE WESLEYAN METHODIST, totals 388, an amount that compares favorably with our full membership. The subscriptions to THE WESLEYAN YOUTH and the WESLEYAN MISSIONARY also stand high in ratio to the membership of their respective organizations.

Financially, our total giving of $172,310 is down from last year's $175,869, but still amounts to $370 per capita, far above the denomination's average and near the top, if not the highest, in the denomination. This has been made possible only by sacrificial giving of our faithful pioneers who prove their faith by their works.

For years we have overpaid our budgets by several thousand dollars each year. This year we fell short, by $463, due largely to one pastor, now departed, not making any effort to raise his church's budget. This largely points out how important each church's contribution is, no matter how small the church. In contrast to this failure are some heroic personal contributions of dedicated pastors to see that the church's missionary obligations were met in full.

Our total property value increased $37,529 from $808,471 to $846,000. Our indebtedness stands at $222,984 or 25% of our valuation. Payments on principle indebtedness came to $16,000 plus interest.

This year completes ten years as your Conference President. When this responsibility was laid on my shoulders at the old Manville Campground in 1951 I little dreamed what the burdens and joys of this office would hold. Then, we had seven organized churches; now we have sixteen. We have organized ten churches in these ten years, but our first one, Sheffield, found an unresponsive community, and has been closed. The task of finding property, raising funds, securing loans, securing competent pastors and arranging for their support, had been impossible except for the miracle hand of our God, the far-seeing vision and daring of our Missionary Board and the steady backing of our dedicated laymen. Although this has been a year of testing and sifting, God has shown His power and is carrying us gloriously forward.—*President Arthur L. Bray*

North Michigan Conference

At the twelfth session of the General Conference which was held in Laotto, Indiana, October 19, 1887, permission was granted to organize a new conference in North Michigan. The first annual session of the North Michigan Conference was held in Blanchard, Michigan on September 12, 1888.

During a period of seventy-four years of service, the conference has elected thirteen different men to the office of President.

During the recent session of the annual conference, the Board of Trustee's report revealed considerable activity and evidenced progress. Purchase of tracts of land for building purposes was authorized in certain places. Church construction was authorized at Flint and the purchase of a house and property adjacent to the Saginaw church was approved.

An Easter Offering from the churches of the conference brought in approximately $1,700 for the Pioneer Program. This, with a contribution of $1,600 from the W.M.S., gave the promotional program a much needed lift.

Church Extension has become an item of major emphasis throughout the Church. In many places it involves heavy indebtedness, but the load is being carried well and communities previously untouched are being served. The added vitality injected into this program should in the near future stimulate the entire promotional program of the Denomination.

The election of officers in North Michigan resulted as follows: Rev. William L. Economan, president; Rev. Frank Wilson, vice president; Rev. Leo J. Corliss, secretary; Rev. Harold Sloan, treasurer.

The North Michigan Conference made a gain in membership last year; but some items such as pastor's receipts, contributions for the Church, and budget registered a small decrease.

Mrs. Grace David, president of the Woman's Missionary Society lead her co-workers in a variety of activities. Each of our foreign mission fields benefited from their service and Church Extension was supported wholeheartedly. Two new societies were added to the list and more than $12,000 was raised.

Dr. Woodrow Goodman, president of Marion College, called attention to some points of emphasis which should characterize a Christian College in this day. The address was informative and challenging, and was well received.

Wesleyan Youth, with Rev. D. J. Sodeman as president, reported two new locals, a record attendance at Youth Camp, and plans for a new dormitory on the campground.

The conference session was followed by the camp meeting which proved to be a time of refreshing.—*Rufus D. Reisdorph, General Superintendent*

Conference Appointments

LOCKPORT CONFERENCE

Conference Officers:
President—Daniel A. Heinz
Vice President—Alton J. Shea
Secretary—Carl Schultz
Sunday School Secretary—Mary E. Bennett
Tithing Secretary—Nelson Crowell
Treasurer—George N. Osgood

Pastoral Appointments:
Ashwood—Hudson Hess
Batavia—A. Gordon Wolfe, Marvin McDuffee (assistant)
Bellville—Arthur J. Taylor, supply
Big Tree—Theodore R. Pagett
Blossom—O. G. McKinley
Bradford—Carl Schultz
Buffalo—disbanded
Cadwells Corners—in hands of president
Castle Garden—Robert Wolcott
Cattaraugus—David J. Buck
Cleveland Drive—Nelson D. Crowell
Cuba—Mary E. Bennett
East Aurora—Michael F. Schell
East Leon—Wilbur E. Beers
Ellicott—Paul F. Markell
Fillmore—David Shannon
Forestville—Robert Shannon
Hamburg—Roy M. Gibbs
Hess Road—Donald K. Stanton
Higgins—Milton R. Putnam
Houghton—in hands of president, Richard G. Kaylor (assistant)
Leon—Geneva M. Pritchard
Levant—Willard G. Steele
Little Valley—Charles Wheeler
Lockport—John W. Colley, supply
McRae Brook—Paul West
Machias—Clair A. Day
Medix Run—Robert Wolcott
North Pembroke—Joyce M. Smith
Oakland—George N. Osgood
Olean—Robert B. Lewis
Rich Valley—Nelson Owen, supply
Silver Creek—Oliver J. Dongell
Wellsville—Alton J. Shea

Other Appointments:
Conference President—Daniel A. Heinz
Missionaries to Africa—Marion Birch, Warren Woolsey
Missionary to Haiti—Glenn W. Barnett
Missionary to San Blas Islands—Peter D. Miller
Field Representative for World Gospel Missions—C. I. Armstrong
Deputational Secretary for World Missions—Robert N. Lytle
Teachers at Houghton College—Charles Wilson, James Mills, Jr.
Approved Supply of Boston and Colden Methodist Churches—Lloyd R. Mack
Supply Short Track and Wiscoy-Rossburg Methodist Churches—J. Whitney Shea
Supplying Hallsport Christian Church—James Ross Redstone
General President of Woman's Missionary Society—Helen F. Stark
General Evangelist—Price P. Stark
Conference Evangelist—Howard F. Parks
Supplying Abbots Community Church—Gordon Strong
Pioneer Work at Corfu—Marvin McDuffee
U. S. Army Chaplain—Robert Knowlton
Elder on Reserve—Loretta R. Wilson

Unstationed Elders:
Vernon D. Hoffman, Cecil Russell, Gordon L. Thurber, Eldyn B. Simons

Superannuated Elders:
J. R. Pitt, Harry J. Bullock, Maurice A. Gibbs, A. A. Hickok, Frank C. Taylor, Arthur J. Taylor, Clarence H. Barnett

KANSAS CONFERENCE

President—C. W. Dunbar
Vice President—Wayne E. Caldwell
Secretary—Dale W. Campbell
Sunday School Secretary—Elmer E. Brannon
Tithing Secretary—John Hedlund
Treasurer—Harold Hotchkiss

Pastoral Appointments:
Abilene—G. R. Hoerner
Antioch—Wayne Huff
Augusta—John Betters
Belleville—Rex Whitney
Bethany Chapel—R. J. Gilbert
Chanute—Willard and Luella Lloyd
Clay Center—M. F. Bess
Concordia—Harold Hotchkiss
Englewood—J. Keith Cunningham
Eskridge—Leo Heer
Gas City—James LaRue
Hall—E. A. Coates
Heber—Floyd Elder
Hutchinson—Lester Morgan
Independence—Lowell Gilger
Junction City—H. J. Rothfuss
Kansas City, First—E. Dale Brannon
Kansas City, Immanuel—Elmer E. Brannon
Lawrence—Lorin Miller
Lawrence Creek—William Zade
Leavenworth—R. E. Britton
Manhattan—James Harris
Mankato, P. A. Miller Memorial—Ross and Fern Mahin
Miltonvale—D. A. Manker
Morgan Chapel—Eunice Hunsinger
New Hope—Donald Mitchell
Ottawa—R. C. Stephens
Paola—Harold Young
Phillisburg—Don Ruthfuss
Salina—W. A. Smith

Topeka, Belmont—Lynn F. Delehoy
Topeka, First—W. C. and Erma Brannon
Topeka, North—Walter Rowell
Topeka, Gage Park—in hands of the president
Topeka, Oakland—Robert Moore
Wesley Center—Carroll Blomberg
Wesley Chapel—George Beals
Wichita, First—Ronald R. Brannon
Wichita, West Side—Orville Hall
Williams Chapel—Frank Gilger
Willis—Raymond Anderson
Colorado Springs—William G. Martin
Denver, First—Dale W. Campbell
Englewood—Wayne Caldwell
Greeley—Wilford Kaufmann
Kansas City, Olive Street—J. F. Harrington
Kansas City, Eastwood—Paul Glinn
Scott City—John Hedlund
St. Louis, Overland—Richard Palmer
St. Louis, Wesleyan Chapel—J. J. Stoner
Sullivan—Luke Turnbough

Other Appointments:
Conference President—C. W. Dunbar
President of Miltonvale Wesleyan College—Wesley Knapp
Instructor in Miltonvale Wesleyan College—W. S. Freeborn
Missionaries to Africa—Albert Kalb, Betty Freeborn
Missionary to South America—J. Franklin Heer
General Evangelist—Nick Susuras
Deaconess and Evangelistic Singer—Golden Young
Parish Worker in Horton—Bertha Myer Prichard
Radio Ministry—Dale Van Meter
Instructor in Roberts Wesleyan College—Ezra Morgan

Unstationed Elders:
Anna Martin, D. E. Lamm, L. H. Tasker, John F. Payne, Vivian Haun, Velma Knox, Mildred Nantz, Wayne Babcock, Winifred Eastman, Evelyn Meister

Superannuated Elders:
E. J. Carry, Vernelia Carry, E. H. Cook, Elizabeth Currie, L. S. Currie, J. A. Drake, E. H. Dunbar, G. A. Duncan, G. L. Gurtler, J. H. Hinschsliff, A. Hulet, C. A. Kaufman, Hattie Crosby Manyon, William M. Millard, George Nofsinger, E. B. Overholt, T. J. Pomeroy, F. E. Shivers, U. G. Travis

KENTUCKY CONFERENCE

Conference Officers:
President—Charles L. Blanchard
Vice President—Robert W. Pelton
Secretary—John W. Basham
Sunday School Secretary—Harrison Davidson
Tithing Secretary—Louis Baumgartel
Treasurer—Foster R. Newman.

Pastoral Appointments:
Atwood—Robert W. Pelton
Bloomfield—Paul Mills
Bloomington—Geoffrey Osborne
Brooksburg—Donald Staley
Camp Taylor—Dallas Caplinger
Clear Fork—C. O. Douglas and Miriam Douglas
Columbus—L. W. Mayhugh
Elizabeth—in hands of the president
Highland Park—Carmen Toler
Holton—Hallie Giltner
Hope—J. K. Houser
Jamestown—Luther Blakey
Leavenworth—Charles Brown
Lexington—H. Blaine West
Madison—Leo Welch
Milan—Eugene Harwell
Milton—Henry Taylor
Mt. Calvary and Mt. Zion—O. C. and Vallie Boston
Mt. Tabor—Robert Kendall
New Albany—Robert Burt
New Shiloh—Joseph H. Miller
Ninth Street—Carl Pierce
Owensboro, First—Kenneth Reynolds
Paoli—Wilbur Bailey
Rego—Boyce Price
Rock Springs—Gilbert Denton
Simpson Chapel—Hershel Hamm
Sale Avenue—Foster R. Newman
Sylvania—in hands of the president
Washington—Naomi Colbert
West Frankfort—in hands of the president
West Terre Haute—W. C. Kennedy and Bob Weeks (co-pastor)
Whitehall—Denzil Brown
Winchester—William C. Cessna, Jr.
Louisville Chapel—Lee Roy Meredith

Mountain Works:
Hope—C. C. and Florence Hayes (supply)
Means—Esther Sniffin, Harold Markel (assistant)
Mt. Mission Work—Thelma Davidson
Zion's Hill—Russell Mart

Pioneer Works:
Brazil—Harold Haverty
Chesterville—under the direction of Eugene Harwell
Concord—Ralph Golding
Glasgow—Carl I. Walker
Old Union (Morgan County)—Forest Feazel and David Gonser (co-pastor)
Owensboro, Calvary—John W. Basham
Perkin—John Van Cise
Princeton—Wayne Anderson
Franklin Avenue—Archie Coons
Walker Chapel—Samuel Mills
Terre Haute Mission—James Egan

Other Appointments:
General Evangelists—Harry D. Clark, D. W. Fossit, William and Imogene McFarlin, Uen Key, Joseph Myers, E. G. Pommerehn
Conference Evangelists—Louis Baumgartel, Ralph Bailey, Harrison Davidson, Sr., Mary Davidson, David Glancy, Jesse E. Stewart, Oscar Terry
Missionary Work—Harrison Davidson, Jr.
Missionary Work Among Negroes of Louisville—W. G. Stockton
Teacher at Salem Bible Institute—David Budensiek
Teacher at Brainerd Indian School—Wayne Edwards
Chaplain in the Armed Forces—J. Warren Robinson
Supplying Mt. Carmel (interdenominational)—Jesse Moody
Supplying Eighteenth Street Mission, New Albany—C. A. Powell
Supplying Edwardsport Mission—Ralph Frazier
Supplying Independent Holiness Church—L. G. Anderson
Supplying Independent Mission—John Wright
Supplying Pilgrim Holiness Church, Fort Branch, Indiana—Graham Bright
Supplying St. Clair Street (Indiana Conference) John T. Baker
Attending School—Archie Fulkerson, Kenneth Rice, Richard Price, Gordon Tilley, Bob Whitaker
Elders on Reserve—Florence Dyer, B. L. Seaton

Unstationed Elders:
Leonard Bright, Blanche Burres, Christine Fowler, Irvin E. Halbert, Arthur Dornback, Reland Key, Otho Lee, A. T. Reynolds

Superannuated Elders:
Fred Able, Marie D. Clement, W. B. Dunkum, G. C. Harrington, C. M. Hewitt, C. M. Jones, G. W. Ross, Harry J. Sension, Myrtle Sension, Ira Verbryck

General Evangelists' Slate

ARMSTRONG—C. I., and Mrs., 401 Maxey, Wilmore, Ky.
Bethel, Ohio ..... Sept. 28-Oct. 1
Nat. Miss'y Conv., Cincinnati, Ohio Oct. 18-22
BANKER—Floyd, 2814 So. Nebraska St., Marion, Indiana
Open date - Sept. 20-Oct.1
Lafayette, Ind. ..... Oct. 5-15
Dayton Center, Mich. ..... Oct. 24-29
(Open date - Nov. 3-12)
CLARK—H. F., Trailer City, Albert Lea, Minn.
Open time
DORSEY—John F. and Wife, with accordion, Rt. 5, Chillicothe, Ohio
Wilgus, Pa. ..... Sept. 24-Oct. 8
Wilmington, Del. ..... Oct. 11-22
FOSSIT—D. W., 924 Parkway Dr., Louisville 17, Ky.
Brownsville, Pa. ..... Sept. 20-Oct. 1
Easley, S. C. ..... Oct. 11-22
Robertsville, Ohio ..... Oct. 25-Nov. 5
Minerva, Ohio (Mt. Calvary) ..... Nov. 8-19
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
South Bend, Ind. ..... Sept. 20-Oct. 1
Dayton, Ohio (Northridge) ..... Oct. 4-15
St. Paris, Ohio ..... Oct. 16-17
Fowler, Ind. ..... Oct. 19-29
JOHNSON—Harry L. and Wife, Gillingham, Wis.
Hudson, Mich. ..... Sept. 20-Oct. 1
Owosso, Mich. ..... Oct. 2-8
New Haven, Mich. ..... Oct. 9-15
KENDALL—Stanley, 1411 Berry Blvd., Louisville, 15, Ky.
Boyers, Pa. ..... Sept. 27-Oct. 8
KEY—Uen, R. 2, Central, S. C.
Sylacauga, Ala. ..... Oct. 5-15
Open Dates in Nov., Dec.
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
Sherrodsville, Ohio ..... Sept. 20-Oct. 1
Hancock, Wis. ..... Oct. 4-15
Marion, Ind. (Hillside) ..... Oct. 18-29
Penns Beach, N. J. ..... Nov. 1-12
LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
Open Time
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
Warren, Ohio ..... Sept. 19-Oct. 1
Titusville, Pa. ..... Oct. 3-15
Akron, Ohio (Grace) ..... Oct. 17-29
Indiana, Pa. ..... Oct. 31-Nov. 12
LINTHICUM—2703 Broadway, Hatboro, Pa.
Open dates in Oct., Nov., Dec.
MATHERLEE—D. R., 152 Larkin St., Findlay, O.
Barrytown, Mich. ..... Sept. 20-Oct. 1
Mentcle, Pa. ..... Oct. 4-15
Templeton, Pa. ..... Oct. 18-Nov. 5
NuMine, Pa. ..... Nov. 8-19
McFARLIN—William and Wife, c/o Rev. Russel Taylor, Dennison, Ill.
Beavertown, Pa. ..... Sept. 20-Oct. 1
Rebersburg, Pa. ..... Oct. 4-15
Milmont, Pa. ..... Oct. 18-29
Palestine, Ill. ..... Oct. 31-Nov. 12
McPHERSON—C. R., Damascus, Ohio
Franklin, Pa. ..... Sept. 26-Oct. 8
Kenton, Ohio ..... Oct. 10-22
Barberton, Ohio ..... Oct. 24-Nov. 5
West Virginia Itinerary ..... Nov. 7-19
MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
Marmora, Ont. (F. M.) ..... Sept. 19-Oct. 2
Bloomfield, Ont. (Standard) ..... Oct. 17-29
Marengo, Ohio ..... Oct. 31-Nov. 12
New Castle, Ind. ..... Nov. 14-26
MYERS—Joseph H., 421 E. 19 St., Bloomington, Ind.
PHAUP—W. M., N. Asheboro Br., Box 66, Asheboro, N. C.
Florence, S. C. ..... Sept. 27-Oct. 8
Independence, Iowa ..... Oct. 11-22
Westfield, Ind. ..... Oct. 26-Nov. 5
Summerfield, N. C. ..... Nov. 12-19
PHIPPS—Neal, Brainerd Indian School, Hot Springs, S. Dak.
Atlanta, Ga. ..... Sept. 21-24
Lusk, Wyo. ..... Oct. 4-8
Miltonvale, Kans. ..... Oct. 10-12
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
Open date - Sept. 26-Oct. 8
Vanport, Pa. ..... Oct. 10-22
Akron, Ohio (Hampe Mem.) ..... Oct. 24-Nov. 5
Shelbyville, Ind. ..... Nov. 7-19
ROUNDS—Roger C., R. 2, Kirkville, N. Y.
Wallace, N. Y. ..... Sept. 24-Oct. 1
Canandaigua, N. Y. ..... Oct. 2-15
Long Lake, N. Y. ..... Oct. 17-29
SMART—Marshall, 724 Daniels St., Toronto, Ohio
North Gouer, Ontario, Can.. ..... Sept. 27-Oct. 8
Malone, N. Y. ..... Oct. 11-22
Watertown, N. Y. ..... Oct. 24-Nov. 5
SMITH—Hugh S., 305 Burtner St., Greensboro, N. C.
(Open dates after Oct. 29)
STARK—Price P., 3516 S. Boots St., Marion, Ind.
Lynch, Nebr. ..... Sept. 27-Oct. 8
Columbus, Ohio ..... Oct. 12-22
Avon, N. Y. ..... Oct. 25-Nov. 5
Massillon, Ohio ..... Nov. 8-19
STOESZ—Lowell, 3429 Cleveland St. N.E., Minneapolis 18, Minn.
Minister's Retreat ..... Sept. 16-20
Zumbrota, Minn. ..... Oct. 8-15
STONEBRAKER—D. M., 73 E. Pike, Indiana, Pa.
Sarver, Pa. ..... Oct. 8, 15
Brookville, Pa. (F.M.) ..... Oct. 18-29
SUNDSTROM—George E. and Wife, Rt. 2, Salem, Ohio
Johnstown, Pa. ..... Sept. 26-Oct. 8
Valparaiso, Ind. ..... Oct. 10-22
Hartville, Ohio ..... Oct. 24-Nov. 5
Soldier, Pa. ..... Nov. 7-19
SUSURAS—Nick, Box 38, Simla, Colo.
Red Cloud, Nebr. ..... Sept. 26-Oct. 8
Ordway, Colo. (City Crusade) ..... Oct. 18-29
Burr Oak, Kans. ..... Nov. 1-12
Bethany Chapel, Kans. ..... Nov. 15-26
TURNER—H. H., 3019 S. Branson, Marion, Ind.
Mt. Zion, Ind. ..... Sept. 26-Oct. 8
Monument City, Ind. ..... Oct. 10-22
Glenn Burnie, Md. ..... Nov. 7-19
Penn Beach, N. J. ..... Nov. 21-Dec. 3
UHLENDORFF—Lewis F., 4330 River Rd., N.W., Washington 16, D. C.
Brant Lake, N. Y. ..... Sept. 19-Oct. 1
Elmira, N. Y. (F. M.) ..... Oct. 3-15
Burlington, N. C. ..... Nov. 7-19
Gastonia, N. C. ..... Nov. 28-Dec. 10
WALLACE—Robert W., 1201 Chestnut St., Franklin, Pa.
Lockport, N. Y. (F. M.) ..... Sept. 20-Oct. 1
Medicine Rocks, Mont. ..... Oct. 5-15
Clay Center, Kans. ..... Oct. 17-29
Kansas City, Kans. ..... Oct. 31-Nov. 12
WIREMAN—C. L., Intercession City, Fla.
Dixonville, Pa. ..... Sept. 22-Oct. 1
Presque Isle, Maine (Bapt.) ..... Oct. 5-15

Special Workers

ANDERSON—Arthur and wife, 302 S. Caldwell, Brevard, N. C.
Open Dates
GILES—Ruth, Hillsdale, Pa.
Warren, Ohio ..... Sept. 19-Oct. 1
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
Wabash, Ind. ..... Sept. 26-Oct. 8
Fulton, Mo. (C. G. H.) ..... Oct. 10-22
St. Charles, Mo. (C. G. H.) ..... Oct. 24-Nov. 5
Marion, Ind. (Handfield M.) ..... Nov. 12-26

Obituary

Vardaman.—Mildred the daughter of Amos and Etta McCoy was born in Fowlerton, Ind., December 9, 1907 and went to her eternal reward August 10, 1961 after an illness of several months. She was converted as a girl and united with the Wesleyan Methodist church. On July 31, 1926 she was united in marriage to Virgil S. Vardaman and worked faithfully by his side as he pastored in the Indiana conference. As a parsonage lady, she was truly one of devotion, cooperation and example. She is survived by her husband, two children: Mrs. Murle Dee Holloway, Fairmount, Ind., and Rev. Robert E. Vardaman, Hartford City, Ind.; her mother, Mrs. Etta Morris, Fowlerton, Ind.; two sisters, and four grandchildren. Funeral services were conducted in the New Castle Wesleyan Methodist church with Rev. Kenneth Dunn, C. A. Hoover and H. J. Logsdon in charge. Burial was in Park Cemetery, Fairmount, Ind.—H. J. Logsdon

Every Sunday school teacher, officer and member should

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Paul L. Kindschi, Executive Secretary
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